

C. N. Henkle

THE LAY-MAN'S MAGAZINE.

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND—AND THY NEIGHBOUR AS THYSELF."

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The following is an enumeration of the principal Bible, Missionary, and Tract Societies in Europe, with the time of their formation and the annual incomes as far as we have yet ascertained them. We propose to give a complete list of the principal Bible, Missionary, Tract, Education, and Civilization Societies throughout the world; and such Summary Accounts of those which are most distinguished, as will be interesting to our readers.

1. The *British and Foreign Bible Society* was instituted in 1804. By its Report in May 1815, it appears that it had at that time within the United Kingdom 465 Auxiliaries and Branches. It had aided in circulating the Bible in *Fifty-five* different languages. It had already circulated *One Million Two Hundred and Ninety-nine Thousand Two Hundred and Eighty-two* copies of the Scriptures. Its receipts for the year ending March 31, 1815, were upwards of *Four Hundred and Forty three Thousand Dollars*.

2. The *Missionary Society* in G. Britain, was instituted in 1795. It has in its employ more than 80 Missionaries and Students preparing to become Missionaries. They are employed, 2 in China, 2 in Java, 1 in Amboyna, 3 in Ceylon, 1 in the Isle of France, 12 in India, 8 in the Islands of the South Sea, 29 in South Africa, besides several in Canada, New-Brunswick and Newfoundland. It has 20 Students at Gosport preparing for Missions. The receipts of the Society for the year ending March

31st, 1815, were upwards of 120,000 Dollars.

3. The *Church Missionary Society* in Great Britain, was instituted in 1801. Its Missionaries are employed at Calcutta, Agra, Madras and Travancore in India; in Western Africa; in New Zealand; in Malta and the Levant. It has under its care, preparing for missions, 9 English and 4 German Students, 2 Lutheran Clergymen preparing for Africa and India; and 5 Schoolmasters and School Mistresses preparing for Africa. The expenditure of the Society during the year ending March 31st, 1815, was about 44,000 Dollars.

4. The *Baptist Society for Missions*, was established in 1792. This Society employs 42 Missionaries in India, viz. 28 Native and 14 European, and 1 at Jamaica in the West Indies. Its most distinguished Missionaries are Dr. Carey, Dr. Marshman, and Mr. Ward, each of whom gains about 5000 dollars per annum, the whole of which is devoted to the funds of the Mission. Their principal efforts have been directed to translating the Scriptures into the Oriental Languages.

5. The *United Brethren's Society* for the furtherance of the Gospel, was instituted in 1732, in Moravia in Germany. They had lately 150 Missionaries including females, and 24,000 converts. Their settlements are scattered through every part of the world. Their annual expenditure is upwards of 35,000 dollars.

6. The *English Society for propagating the Gospel in Foreign Parts*, was established in 1647. Its disbursements for the year ending March 31st

1815, were 23,530 dollars. It employs 47 Missionaries and Schoolmasters and supports 40 Schools in the British possessions in North America.

7. The *Christian Knowledge Society*, was instituted in England in 1698, for the diffusion of Religion, generally in the world. Its receipts during the year, ending April 21st, 1814, were upwards of 147,000 dollars. It circulated during the same year 73,079 copies of the Scriptures, and 740,000 other Books and Tracts, besides spending 6,150 dollars upon its Missions in India.

8. The *Religious Tract Society* was instituted in England, in 1799 — It has at present 124 auxiliaries. Its receipts during the year ending the 31st of March, 1815, were 30,550 dollars. It had circulated in 1813, *Seventeen Million* of Tracts in the English, Welsh, Irish, Manks, Gaelic, Modern Greek, French, Dutch, Spanish, Portuguese, Italian, German, and Danish languages. This number must have greatly increased since that period. The Society is just turning its attention to China. There are about 300,000 Chinese settlers in Java and adjacent islands under the British government. By means of these settlers the Society expect to introduce Tracts in the Chinese language into every part of that populous Empire.

9. The *Hibernian Society* for establishing Schools and circulating the Holy Scriptures in Ireland, was instituted in London, in the year 1806. The receipts of this Society for the year ending March 31st, 1815, were upwards of 12,000 dollars. It supports 242 schools containing 11,916 children.

10. The *Society in Scotland for propagating Christian Knowledge*, was instituted in 1704. Its principal efforts have been directed to the support of Schools and Missionaries in the islands and high-lands of Scotland. In the year 1795, the permanent funds of the Society, consisting

of Land Estates, Government Funds and money lent on security, amounted to 360,590 dollars; the annual income of which was 17,982 dollars. — Of this income, Moor's Indian School (which was established at Hanover in New Hampshire for the purpose of educating Missionaries for the Indians,) receives 400 dollars annually; and the sum of 222 dollars more is regularly devoted to the support of a Missionary among the Stockbridge Indians in New-York. The remainder of the income supported, in the year 1800, 294 Schools and 13 Missionaries in Scotland. Besides the revenue from its permanent fund, the Society receives annually from his Majesty a royal bounty of 8888 dollars, which is devoted to the support of 22 Catechists and 26 Missionary ministers, in various parts of the Highlands. In 1796, the Society had published 30,000 copies of the New Testament in Gaelia. In 1787, the Society established a Board of Commissioners in Boston and the vicinity, to act as their agents in the expenditure of their funds in America.

11. The *New-England Company*, in Great Britain, is a very old establishment, formed for the instruction of Indians in New-England and parts adjacent. Since the independence of the United States, it has confined its operations to the Indians in New-Brunswick.

12. The *Society for the Conversion and Religious Instruction of the Negroes in the British West-India Islands*, was established about the year 1775. It owes its existence to the late Bishop Porteus. In the year 1691, Robert Boyle, the great Philosopher and Philanthropist, left 24,000 dollars for the advancement of the Christian Religion among infidels. The proceeds of this sum were enjoyed by William and Mary College in Virginia, and devoted to the education of Indian children till the

American war broke out ; when the Lord Chancellor excluded the College from all share in the charity, and authorised the Bishop to appropriate the revenue, then upwards of 4000 dollars per annum, to other objects. The Bishop accordingly devoted it to the conversion and Religious Instruction of the Negroes in the British West-Indies, and established this Society to receive the property for that purpose. The Bishop, at his death, left the Society between 4 and 5000 dollars.

13. The *Armenian Methodists*, (followers of Rev. J. Wesley,) have for a long time employed Missionaries in the West-Indies, and in the United States. They have, recently however, greatly increased their exertions, and are organizing Missionary Societies in every district in Great Britain. In 1814, they sent 8 Missionaries to Ceylon, Java, and the Cape of Good Hope, and 5 more to the West-Indies ; and directed 3 to be sent to Newfoundland in addition to the 2 already there ; 2 to Demarara ; 1 to Montreal ; and 2 to New-South Wales. The total number of persons in the Methodist Societies throughout the world, is estimated by the Society at 436,290.

14. The *Edinburgh Missionary Society*, was formed in 1796. It has established a Missionary in Jamaica. It attempted a mission among the Susoos and Foulahs in West Africa. It has also sent Missionaries to the South Seas ; but its most successful efforts have been in Russian Tartary. The Society have six Missionaries at Karass, at the foot of Caucasus, at an equal distance from the Caspian and Euxine Seas. The missionaries have translated the New Testament and several Tracts into the Tartar language, and are circulating them among the Mahometans and Tartar tribes in their vicinity. The Emperor Alexander is cordially interested in this mission. A fortnight after the

memorable battle of Leipsic he issued an Ukase for the encouragement and protection of the missionaries.

15. The *London Society for promoting Christianity among the Jews*, was instituted in 1808, under the patronage of his Royal Highness the Duke of Kent. The Society has erected a large Episcopalian Chapel, where lectures are regularly delivered to the Jews. About 140 Jewish children receive Christian instruction in the schools of the society ; and 51 adults have embraced Christianity.—Nearly the whole of the New Testament has been translated into the Hebrew, and various appropriate Tracts in English, Hebrew, and German, have been printed and circulated in England, on the continent of Europe, in the Mediterranean and in the East Indies. Auxiliary Societies are formed, and forming in various parts of the United Kingdom.

16. The *Royal Danish Mission College* was instituted in 1706, by Frederick IV of Denmark. The College has supported a mission in Greenland ; but its principal efforts have been in India. Their first missionary, Ziegenbalgius, established himself at Tranquebar on the coast of Coromandel, which has always continued to be the principal seat of the Danish missions. The late Dr. John, who was senior of this mission, established 26 free schools, in which 1452 children had been admitted.

17. The *Missionary Seminary at Berlin* was established in 1800.—It has supplied the Church missionary Society in G. Britain, at different times, with fifteen Lutheran Clergymen. The (London *) missionary Society has also obtained many pious men from this Institution.

18. The *Evangelical Society at*

* The *Missionary Society* in G. Britain is now usually denominated the *London Missionary Society*.

Stockholm in Sweden, printed in the year 1814, 137,000 copies of Tracts.—The whole number published by the Society, from the commencement of its operations to the close of the year 1814, was 952,750 copies.

19. The *Prayer Book and Homily Society*, consisting of members of the church of England was established in London, in 1812. At their third annual meeting, in May, 1815, their Committee reported, that 9,331 Prayer Books, 975 Psalters, and 55,500 copies of the Homilies of the Church of England, printed as Tracts, had been issued from the Society's Depository during the last year.

20. The *Naval and Military Bible Society* was instituted in Great Britain in 1780. By the Report of the Society in 1814, it appears that 8,000 Bibles and Testaments had been distributed during the preceding year, and about 100,000 since its formation.

FROM THE LITERARY PANORAMA.
Chinese Learning introduced to the Public, in France.

On New Year's day, 1815, M. Abel Remusat, delivered the introductory discourse to a *Series of Lectures on the Language and Literature of China*, which his majesty Louis XVIII had ordered to be instituted in the Royal College of France. The notice given of a Public Course intended to illustrate and to teach a Language so famous throughout Europe for its singularities, and for the numerous difficulties which surround it, collected a very numerous auditory. The Professor stated at length, and with great clearness, the political, religious, and literary advantages connected with the Chinese language. He combatted with great vigor and effect the vulgar prejudice that describes this language as the most difficult of all that are known.

[To this observation we ought to add, that Mr. Morrison, the mis-

sionary, sent from England to China, was able, after little more than a year's residence in China, to compose catechisms and other small tracts, for the use of Chinese youth, who were likely to prove converts.—This language, therefore, must possess some facilities for its acquisition, which are not common in Europe, where no foreigner would think of composing any work for the use of natives, after no longer time spent in study of the means of intercourse.]

ACCOUNT OF ABDOOL MESSEE,

A Converted Mahometan, now employed in Hindoostan, as a Catechist or reader, by the Church Missionary Society for Africa and the East.

The subject of this memoir was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children.—Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic Languages.

When he was about twenty one years of age (he is at present thirty-six,) he came with his father to Lukhnow, in quest of employment; and, after some time, became Moon-shee, first to an English merchant, and then to an Officer in the East-India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo Servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Rukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavoring to render others so, to the Mahometan Observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta Country, and engaged as a trooper in the service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah. It is to be observed, that Indian Soldiers of this description answer more to English Yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for, while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Seivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India.—Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendance to stab the visitors involved in its folds.—The ill fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. The Seivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he himself was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labor however degrading. This determination he put in

practice; and, returning to Lukhnow, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr. Martin was explaining the Commandments to the people, when Abdool went to hear; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through this friend, Abdool was engaged, in May 1810, to copy Persian Writings for Sabat. He obtained a lodging on the premises, without making known his wishes. Here he had many opportunities of obtaining the information which he desired, particularly by inquiring of the native Christian Children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindooostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God, he discovered his state, and perceived therein a true description of his

own heart. He soon decided in favor of the Christian Religion ; but still concealed what was passing within him, till Mr. Martyn being about to leave Cawnpore, on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptized. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Martyn's stay at Calcutta, he was not entirely convinced of this man's real change of heart ; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five month's further delay, Mr. Brown, having observed his conduct, and being satisfied with it, baptized him in the Old Church, on Whit Sunday, 1811.

On this occasion Mr. Brown wrote to a friend: " On Sunday last, I publicly baptized Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given, that it would be in the afternoon — Good people of all ranks attended ; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit Sunday witness similar wonders of grace ! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His Christian Name is Abdool Messe, " SERVANT OF CHRIST ;" a particular circumstance leading to the selection of that name."

From this period, he was noticed by some among Mr. Brown's congregation, and gained from their instruction a growing acquaintance

with his own fallen state, and the remedy provided for it through the Saviour. Abdool himself expresses a decided persuasion that his baptism was attended with a peculiar blessing : although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner, and his humility and circumspection have been in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.

It has been his custom, of late, to preach on the Sabbath-days at the house of M. De R. to a number of poor native Christians and others, who assemble there weekly for instruction. His method was to note down, at large, hints suggested by a friend ; being unacquainted, as he said, with the analogy of Scripture, and being afraid to teach what he did not thoroughly understand. From these notes the writer of this has heard him preach in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahometans were so far impressed as to desire baptism, which, after a probation apparently satisfactory, was granted them, though their subsequent conduct has not answered the expectations that were formed at the time. From Whit Sunday 1811, till last July, Abdool continued to reside in Calcutta. Much opposition he met with from the Mahometans, who made him many offers of money, &c. if he would renounce Christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British Magistrate, and discharged with costs. Under these circumstances, his temper has appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations, he was advised to remove to Chinsurah in July, where his conversation and example produced a good effect on many,

especially on a Roman Catholic Portuguese, and the son of an Armenian Priest, who have both expressed an intention of following him up the country, that they may enjoy his company and partake of his labors. So often have I been deceived by these people, that I almost fear to speak decidedly of any of them: but I know, where the Spirit of God vouchsafes to enlighten the mind and sanctify the heart, the work will stand; and, judging from present appearances, I should be more disposed to fear for myself than for Abdool. I keep a journal of his public labors, which, should it please God to bring us to the end of our journey, I will send you. He has several native children in the boat with him, whom he teaches, as we go along, to read, and to learn passages of the Scripture by heart; and when the natives argue with him about caste, he sometimes asks the children if they remember any passage of Scripture in answer, which one or other of them usually does, to the admiration of the poor ignorant people. He has composed many hymns to native measures, which he sings with the Christian Children and Servants after we come to for the night; and often, during the darkness and stillness of the evening, he and his little church in the boat make these sandy plains and lonely wilds echo with the Beloved Name. I often, in reference to these things, think on Isaiah xxxv. 1, 2.—But let me be sober, and watch unto prayer, that He with whom is the residue of the Spirit would be pleased to perfect that which is lacking in us, and, for the glory of his own Name, bring forth judgment into victory.

Dec. 17, 1812.

D. C.

THE CAR OF JUGGERNAUT BROKEN IN PIECES!

About the close of the year 1801, a civil servant of the Honourable Com-

pany, holding the station of Collector in one of the southern provinces under the Presidency of Madras, sent his peons (armed servants) to the great pagoda of the province, with orders to break the Car of Juggernaut in pieces, and to sell the wood: on the plea, that it had been the property of a rebel chief, lately executed. The Bramins remonstrated against this sacrilege, claiming the car as the property of the god: and they repulsed the peons. The Collector, however, apprised them that he should renew the attempt. On learning this, the Bramins sent him an intimation, and caused the same to be circulated in the province, "That if he offered such a profanation to the Car of the God, holy Bramins would cast themselves headlong from the lofty tower of the Pagoda." Upon this, the Collector sent a formal message to the Bramins, informing them, that he heard of their vow to kill themselves, and that he and his family would attend at the Pagoda, to witness the tumasha (or spectacle.) Accordingly, on the day appointed, a great multitude assembled at the place; and the Collector and his family, and all his peons and retinue, also attended. The tower over the gateway of the Pagoda was the place from which the Bramins threatened to precipitate themselves. Within full and convenient view of this tower, chairs were placed for the Collector of the province and his family. The awful moment had now arrived. The Bramins appeared on the top of the tower, and the Collector had given the order for the demolition. The Bramins, with loud imprecations and menacing gesticulations, endeavoured to intimidate him. They made several demonstrations, rushing repeatedly to the verge of the tower, (the top of which is flat,) and as often retiring again. But the Honourable Company's Officer was more firm to his purpose. He broke the Car of the

Idol in pieces before them, and ordered the wood to be sold. Upon which, the Bramins silently withdrew from the tower, and the crowd quietly dispersed!

The above account is related on the authority of the Honourable Company's Officer, who held the command in the adjoining district, now in England; and is given in a note to Dr. Buchanan's "Address to the Missionaries of the Church Missionary Society."

THE SABBATH.

~~The opinion of Lord Chief Justice Hale upon the benefits which result from the due observance of the Lord's Day, is at this moment peculiarly worthy of attention:~~

"I have found," says he, "by long and sound experience, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me: and I doubt not but it will prove so to you. God Almighty is the Lord of our time, and lends it to us; and as it is but just we should consecrate this part of that time to him, so I have found, by a strict and diligent observation, that a due observance of the duties of this day, hath ever had joined to it, a blessing upon the rest of my time; and the week that hath so begun, hath been blessed and prosperous to me: and on the other side; when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing of this day, and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

At St. John's Church, in Providence, Rev. Thomas Carlile was ad-

mitted, by the Rt. Rev. Griswold to the holy order of Deacons—Prayers by the Rev. Asa Eaton of Boston. Sermon by the Bishop from 1 Cor. iv. 1, 2. We understand the Rev. Mr. Carlile will officiate at St Peter's Church in Salem.

Connecticut Bible and Common Prayer Book Society.

During the late sitting of the annual convention of the Protestant Episcopal Church of the Diocese of Connecticut, a large number of the clergy and laity assembled for the purpose of receiving the report of the committee appointed, at the last convention, to prepare a constitution for a Bible and Common Prayer Book Society, for the Diocese. The report being received and accepted, the Constitution was adopted by the meeting.

The hon. the Lieutenant Governor was chosen as President, &c. &c.

From the New-York Courier.

ORDINATION.

On Thursday last, the 13th June, at St. Ann's Church, Brooklyn, was ordained by the Rt. Rev. Bishop Hobart, to the holy office of Priest, the Rev. Mr. Henshaw, and to the holy office of Deacon, Mr. Ravond Kearney and Mr. Petrus Stuyvesant Ten Broeck. An excellent and learned discourse, and an address suitable to the solemn occasion was delivered by the worthy Bishop to a crowded and respectable congregation and to the candidates.

In the Sunday schools in the city of Philadelphia, more than 5,000 children, as well as many aged persons, are instructed. In New York the youthful pupils exceed four thousand.

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